



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Edba</i> (suddenly/ whereas) the Heaven <sup>w</sup> slit-she <sup>y1</sup> .	إِذَا أَلْسَيَاهُ أَنْشَقَتْ ١
2. And it <sup>w</sup> listened-she <sup>y</sup> for her Lord and <i>huggat</i> (had been made to comply-she <sup>y</sup> ).	وَأَذِنْتَ لِرَبِّهَا وَحَقَّتْ ٢
3. And <i>edba</i> (suddenly/ whereas) the Earth <sup>w</sup> (had been) extended-she <sup>y</sup> .	وَإِذَا الْأَرْضُ مُدَّتْ ٣
4. And thrown-she <sup>y</sup> what (is) in it <sup>w</sup> and <i>takhallat</i> (iteratively emptied-she <sup>y</sup> ) [it <sup>w</sup> ].	وَأَلْقَتْ مَا فِيهَا وَخَلَّتْ ٤
5. And listened-she <sup>y</sup> for her Lord and <i>huggat</i> (had been made to comply-she <sup>y</sup> ).	وَأَذِنْتَ لِرَبِّهَا وَحَقَّتْ ٥
6. O, you the mankind: verily you <sup>g</sup> (are) a toiler to your <sup>t</sup> Lord a toiling; then <i>mulqa'he</i> ([you <sup>w</sup> ] are a meeter with Him).	يَأَيُّهَا الْإِنْسَنُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَدْحًا فَمُلْقِيهِ ٦
7. Then as-to whomever <i>oteya</i> ([he] had been accorded) his book by his <i>yamene</i> (right-hand <sup>w</sup> ).	فَأُمَّا مَنْ أُوْقَى كِتَبَهُ بِيَمِينِهِ ٧
8. So shall ([he] be made to) account an easy accounting.	فَسَوْفَ تُحَاسَبُ حِسَابًا يَسِيرًا ٨
9. And [he] transposes <sup>2</sup> to his family <i>masroran</i> (he who is gladdened).	وَيَنْقُلِبُ إِلَى أَهْلِهِ مَسْرُورًا ٩
10. And as-to whomever <i>oteya</i> ([he] had been accorded) his book beyond his back.	وَأُمَّا مَنْ أُوْقَى كِتَبَهُ وَرَاءَ ظَهْرِهِ ١٠
11. Then [he] shall call a <i>thoboran</i> <sup>3</sup> (utter-ravage).	فَسَوْفَ يَدْعُوا شُبُورًا ١١
12. And <i>yassla</i> <sup>4</sup> ([he] shall be broiled on/by) a <i>Sa'era</i> <sup>w</sup> (intensely kindling Fire) <sup>w</sup> .	وَيَصْلُى سَعِيرًا ١٢
13. Verily he [was] in his family <i>masroran</i> (he who is gladdened).	إِنَّهُ كَانَ فِي أَهْلِهِ مَسْرُورًا ١٣
14. Verily he presumed that never <i>yahoora</i> <sup>5</sup> ([he] retrogressively relapses).	إِنَّهُ ظَنَّ أَنْ لَنْ تَحُورَ ١٤
15. <i>Bala</i> <sup>6</sup> (indeed-not). Verily his Lord [was] by him <i>Baseeran</i> (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).	بَلَى إِنْ رَبُّهُ كَانَ بِهِ بَصِيرًا ١٥
16. So not <sup>7</sup> . <i>Oqsemo</i> ([I] oath) by the twilight.	فَلَا أَقْسِمُ بِالشَّفَقِ ١٦

<sup>1</sup> To be *pondered* here is the word "شقّت," and the word "الإنشقاق" "extends lengthwise. What is the significance?

<sup>2</sup> That is repair or return.

<sup>3</sup> The word "شبورا" is infinitive noun, meaning intensity and implying multitudinousness and utterness. See *إعراب القرطبي* and *القرآن لـ محمود صافي*.

<sup>4</sup> The word "يصلى" transliterated "yassla" here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire.

<sup>5</sup> The word "جحور" means retrogresses relapsing to an inferior or lesser phase. See *اللسان*.

<sup>6</sup> The word "bala" = "certainly-not" is absolutely not synonymous to "yes" = "نعم" see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration.

<sup>7</sup> For this "لا," by *consensus* is a *negation* particle, see *الدر المصنون، احمد حلبى*. Also for the oath, see (S56:75-76).

17. By <sup>8</sup> the night and whatever <sup>9</sup> [it <sup>x</sup> ] cinctured <sup>10</sup> .	وَاللَّيلُ وَمَا وَسَقَ
18. By <sup>11</sup> the moon <sup>x</sup> and <i>edha</i> (suddenly/whereas) <i>ittasaq</i> <sup>12</sup> ([it <sup>x</sup> ] had attained fullness).	وَالْقَمَرِ إِذَا أَتَسَقَ
19. Surely you <sup>z</sup> (shall) embark <i>tabaqan</i> <sup>13</sup> (hierarchy/rank) after <sup>14</sup> <i>tabaqen</i> (hierarchy/rank).	لَتَرْكِنُنَّ طَبَقًا عَنْ طَبَقٍ
20. So what (is) for them, not they <sup>z</sup> believe.	فَمَا لَهُمْ لَا يُؤْمِنُونَ
21. And if (had been) recited on them The Qur'an <sup>x</sup> not kowtow they <sup>z</sup> .	وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْءَانُ لَا سَجَدُونَ
22. Rather who <sup>r</sup> unbeliever they <sup>z</sup> deny they <sup>z</sup> .	بَلِ الَّذِينَ كَفَرُوا يُكَذِّبُونَ
23. And Allah(is) knowinger by what they <sup>z</sup> cache/cognize.	وَاللَّهُ أَعْلَمُ بِمَا يُوعِزُونَ
24. So <i>bashsherhom</i> <sup>15</sup> (let-you <sup>r</sup> tell pleasant tidings to them) by a painful torment.	فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ
25. Except whom <sup>r</sup> believed they <sup>z</sup> and they <sup>z</sup> worked the righteous works for them remuneration other than diminishing/ceasing. <sup>16</sup>	إِلَّا الَّذِينَ إِيمَنُوا وَعَمِلُوا الصَّلَاحَتِ لَهُمْ أَجْرٌ غَيْرُ مَمُونٌ

<sup>8</sup> In Arabic the letter “و” is a letter used to *swear* in the name of Allah. In English the *equivalent* for swearing is “by.” Therefore, since this *Ayah* begins by making an oath by the name of the “النَّازِعَاتُ” so we start with the word “by” and not “و” as “و” will not suffice the meaning.

<sup>9</sup> The particle “ما” is an *infinitive* particle, although it could be *connective* particle. See *إعراب القرآن*, لـ *محمود صافي*.

<sup>10</sup> The word “وسق” as *noun*, basically means “a camel's load,” about three hundred and twenty pounds by Hejaz people and four hundred and eighty pounds by Iraq's people. And “وسق” or “اتسق” as *verb*, means *burdened* or *carried*. And “وسقت الخلة” = the date-palm had fruited a lot more than normal. Also as a *verb* means: (1) set, (2) included or encompassed or *cinctured*. See *اللسان*.

<sup>11</sup> See footnote 6429 above regarding “by.”

<sup>12</sup> The word “اتسق” means attained its fullness, i.e. became full-moon. See *اللسان*.

<sup>13</sup> The word “طبق” could stand for *more than one meaning*: (1) *situation*, (2) *hierarchy*, (3) *rank*. That is to say: you shall embark with *respect* the nearness to Allah (SWT) situation after/on top of another situation; or a hierarchy after/on top of a hierarchy; or rank after/on top of another rank. See *القرطبي*.

<sup>14</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word.”

<sup>15</sup> See the *Lexicon* attached to this *Translation* for *bashshara*/*youbashsharo*/*mubasheron*= *بَشَّرَ* *أَمْبَشَّرَ*

<sup>16</sup> The word “ممون” means *simultaneously* neither diminishable nor ceasing. +